EDUCATIONAL INFLUENCES AND THEIR PLACE IN MISSIONS FIELD.

coding Men in This Department of Missionar Effort Advocate the Efficacy of Purely Secular Schools-President Angell of Michigan University and Former Minister to Turkey Discusses the Protection Governments Should Accord to Missionaries No revival of religion that New York has seen in the last decade has awakened anything like

the deep religious feeling that the Ecumenical Conference seems to be arousing. Literally housends upon thousands of people, who before this had probably not given the foreign missions more than a passing thought, have ed intense interest and intense enthusiasm on the subject since the conference opened last Saturday. They fill Carnegie Hall and the churches where meerings are held morning, noon and night, and between the meetings they keep the missionaries from various parts of the world who have come here o attend the conference busy relating stories of their personal experience in foreign lands and of the spread of the Gospel among the

When they can't get missionaries to talk to they tell one another stories that they have heard, or they talk about the speeches that are made. Not many of the speakers are eloquent, yet they hold the interest of their audiences; hold it even when they are telling the most commonplace things, while every opportunity that they give in their talks for a demonstration of approval is eagerly taken advantage of.

There were seven meetings held yesterday two of them in Carnegie Hall, and the others in various churches. At the day meetings the topic of discussion was "Education," and it developed that there is a very strong feeling that secular education alone is as advantageous to the Christianizing of the world as secular education mixed with religious

At the morning session one speaker said boldly that the mission colleges throughout the world should be devoted almost exclusively to secular education, and that there should be no more religious training in them than is given more religious training in them than is given in the colleges in this country and in England. The argument was that learning broadened the mind, drove out superstition and created a hunger for something to take the place of the religion of superstition that had, before the entrance of education, held the mind. And with education there was needed only the suggestion of the Christian religion to enable the student to see the truth of that religion.

enable the student to see the truth of that religion.

At the night meetings the subject was "The Relation of Missions to Governments." The chief speaker was the former American Minister to Turkey, the Hon James B Angell, President of the University of Michigan. His contention that a missionary in a foreign country was entitled to exactly the same amount of protection that a citizen engaged in any other buisness was entitled to receive, met with great applause. His further assertion that they were not entitled to any more protection than other citizens was received in silence, and it was plain that there was a very general feeling in the minds of his audience that the missionaries for some reason or other were entitled to more protection and more assistance.

To-day the conference is to be given over wholly to the women, and in addition to the morning and evening meetings in Carnegie there will be a woman's mass meeting in the afternoon.

## MORNING MEETING.

### Educational Work Considered by the Dele gates and Other Missionaries.

There was a slight falling off in the attendance at the devotional exercises preceding the big meeting in Carnegie Hall in the morn-But all the seats in the body of the hall and all the boxes and all the seats in the first and second galleries were filled. The exercises were conducted by Bishop T. W. Dudley of Louisville. Ky., who took for the text of his short talk. "Teaching every man in all wisdom, that we may present every man perfect in Christ. the devotional exercises were going on the vacant seats that there were in the tor

gallery filled up and by the time for the regular ss meeting the old-time crowd was on hand. There were fewer men among the sessions. It was educational day and George Washburn, President of Robert College, Constantinople, was made the chairman of the meeting. He referred to the wonderful change that had taken place in the sentiment regardanity in the last half century and said: "When I went to Constantinople forty-five years ago It was considered rank heresy to suggest that the way to reach the Turks was to give to them the higher education. When I went to Constantinople and it was suggested that I should myself enter this educational work I raised my hands and said, 'Is thy servant a dog that he should do this thing?"

Mr. Washburn introduced the Rev. W. T. A. Barber, headmaster of Leys School, Cambridge, England, who read a paper on the place of education in Christian missions. Dr. Barber started out by saying: "When Christianity sends its ambassadors to heathendom it is with the aim of radically changing the character of that heathendom, of building up a Christian state. Every element of national distinctiveness is to be left untouched, but the sanctions of that life are to be different; the individual the home, the village, the city and the State are to realize a new motive and a new power. To save the individual is the first step, but the objective for which the campaign is to be ordered from the first is the Christianizing of the nation. The church must be shaped as an ideal edition in duodecimo of the sumptuous folio which the nation is to be. We then, when we lay the foundations for a new Christian State are bound to provide for school as well

as church, for teaching as well as worship." Dr. Barber went on to say that the minimum equipment of a mission in any land must include the preaching to the heathen the church for public worship and the school for the training of the young. "Mental furnishings." said he, "add to the beauty of that chamber in man's inner being that was built for God's indwelling. We recognize that our missionaries themselves need to be trained. We do not undervalue the fervent testimony of the recently converted person of little education. But any one who has watched individual missionary lives knows how absolutely without mental oxygen is the atmosphere of a heathen land and how the missionary without mental resource is apt to fall through sheer excess of nitrogen where broader training and knowledge would have given ample air. And if this be so for the European, how much more necessary is this breadth of knowledge for the Oriental or the African who is to bear the burder of an infant church? It is in the high school

of an infant church? It is in the high school that the needed oxygen must be generated."

Dr. Barber then made some of the missionaries wince and others of them applaud by declaring that the thing to do was to give to the men who were to be converted the very best education that could be given to them and that the teaching of secular subjects was not to be thrown in as a Bribe to secure an opportunity for adding a Bible lesson. He said that the Christian school must stand so high as an educator that no secular institution could point the finger of scorn at its equipment or its alumni. There were more applause and more frowns when the speaker said that his plan would be to open the schools daily with prayers and after that devote no more time to the teaching of religion than is devoted to the teaching of the subject by the schools at nome.

The next speaker was the Hon. William T. Harris, United States Commissioner of Education, and he took an entirely different view of the matter. He placed the teaching of religion before the teaching of secular education and he dwell on the need of it at length. He declared that it was impossible to take in higher education and at the same time worship idois. He declared that theological doctrine was the first thing for the missionary to teach and that without it all future teaching could be of very little avail for with nature religious superstition has and must have so large a sway in the human sout so as to dominate its science and art and to make impossible their free development. Dr. Harris had this to say about Alaska and the work of education that is going on there. "In the district of Alaska, whose education system is under the charge of the Bureau of Education, we find the mission stations the only effective centres for any efforts looking to the elevation of the natives and their assimilation with our own. The occupation of hunting and itshing gives place to a knowledge of agriculture, grazing and mechanical arts, and when the emigrant from the States goes to that di

can speak some English and who can bring for his use the resources of the land and water. Especially is this the case with the missions that are teaching the reindeer industry to the native Eskimos. We have procured, up to 1809, 550 reindeer from the neighboring coast of Siberia, and these had increased to 2,000 in 1898, and with new accessions last year to 3,000. The food resources of that country is reindeer moss, and the half million square miles of this vegetable growth will support ten millions of reindeer and a population of two or three millions of people, a population, say, as large as that of Finland, whose inhabitants are likewise a reindeer people.

"When we get 10,000 deer in northwestern Alaska the annual increase will be so great that we can supply all mission centres with herds, and the new migration from Finland that is now coming to America will furnish the needed teachers of herding and grazing. The great need in that Arctic region, namely, intercommunication in the Arctic winter night, will be rendered possible by the reindeer express and the worst hardships he abated. The 50,000 natives of that region will be so essential to our white miners as they are now to our salmon factories that the work of the missionary to our white miners as they are now to our salmon factories that the work of the missionary will be more successful than it has been with the Indian tribes of our States. I mention Alaska and our reindeer experiment in order to give point to the suggestions I have made as to the importance of adding a full quota of secular instruction to the religious instruction furnished at our mission stations. When the chairman announced that the meeting was open for five-minute talks, John Henry Barrows, President of Oberlin College, spoke of the missions in India. He declared that India was fast becoming Christianized, but that a vast amount of preparatory work there was needed and it was being done in the schools and colleges established by the missionaries. He was followed by the first duty o

absolutely a godless education and that the religion that entered into the mission schools education, small as it was, was just what was needed.

Dr. Leonard, corresponding secretary of the Methodist Missionary Society, to illustrate how education drove out the old superstitions, said: "You all know the great naturalist, Cuvier, who could build up an entire animal after seeing a single bone. Well, it is related of Cuvier that one night after he had eaten a very large dinner and had gone to bed feeling rather too well fed, some of his friends wanted to test his superstitions and they built up a hideous monster and sent it into his room to leap on his bed. The monster had horns and hoofs and a tail and it possessed all the attributes of a well-constituted bogy. The naturalist waited in some trepidation to see what was going to happen next and his uncanny visitor roared out 'Unfortunate mortal, I am about to eat you!' Humph,' remarked Cuvier, 'horns and hoofs. Grammivorous, not carnivorous. You might eat hay, but you can't eat me.' Then he turned over in his bed and went to sleep."

The Rev. Dr. G. W. Chamberlain. a missionary from Brazil, spoke of the city of Rio as the metropolitan see in Brazil, 'The Seat of the Beast where for 300 years Rome has degraded morally and intellectually those she has constrained." He declared that Rome now foared the Christian school a thousand times more than she did the preachers. These statements, he said, he took from a newspaper printed in the city. He said that the Catholics had published circulars denouncing the missionaries and that they had proved the best advertisements that the missions had.

He was followed by the Rev. Mr. Wolff, a missionary from South India, and then by Dr. D. Z. Sheffield, a missionary from Pekin, who took the same view of the need for secular education by Christian missions as had been taken by Dr. Barber. The Rev. Edward Riegs, a missionary from Asia Minor, Mr. W. H. Lindier, a missionary from Asia Minor, Mr. W. H. Lindier, a missionary from Asia Mi

college. Was introduced, He gave statistics showing the illiteracy of the heathen in India and in other countries and then he talked about the need for normal schools to teach the missionaries how to teach. He declared that to a great extent the teachers in mission schools throughout the world were ignorant of psychology, the best science of the working and development of the pupil minds, and of pedagogy, the art of causing those minds to grasp and assimilate imparted truths. At the conclusion of his address he offered these suggestions for the consideration of the conference. First, that a course in pedagogies be recommended as desirable for all missionaries; second, that normal departments be considered a necessity in seminaries and colleges on mission fields whose aim is to prepare teachers; third, that a graded curriculum for the teaching of the faith of Christ is greatly needed, and should be steadily and scientifically sought.

freaty hought, and incolly sought.

The meeting was closed with prayers by sx-Gov. Northern of Georgia and the Rev. H. Duncan of Edinburgh, and the singing of the "doxology." The benediction was by Bishop

### Various Aids to Mission Work in Foreign Lands Discussed at Them.

The five sectional meetings of the Conference resterday afternoon were largely attended Some of the visitors and interested citizens went from meeting to meeting to hear a little of the talking at each. At the Fifth Avenue Presbyterian Church, where "The Native Church and Moral Questions" was the subject considered. ne of the speakers from India said:

"Is it legitimate to receive into the Church persons who do not profess faith in Christ, but are willing to become nominal Christians for uch advantages as may accrue, and who may perhaps in time become true Christians, for the sake of Christianizing their families? We are earning in some parts that at any rate we must not receive such unless we have pastors for them. I believe that the more clear the line of demarcation between the Church and the outside world is kept the better. [Applause.]

There are many difficulties in the way of an effective system of discipline for native Christians. For one thing, the low state of morality among native peoples, even among Christians, is a difficulty. The caste system stands in the way of an effective discipline in a native Christian church. The old system of punishing crimes against the community by fines presents another difficulty. The vilest crimes are punished in this way. These people have low ideas of God's holiness. Confession in the way of repentance, unless offered openly and before the guilt is found out, should not relieve the person from discipline. For the Oriental confession is as easy as the original sinning. For gross immorality, drunkenness and worse, expulsion should be the penalty. For less heinous sins, lying, &c., the discipline may stop at admonition. Again, the relations of the people with their governments offers a difficulty in the way of a system of dicipline Shall a man work on Sunday? If he does not he loses his half year's toll of corn and will be sued. I have not time to go into all these questio God has made his wish known in the gene command to his people to come out and

command to his people to come out and he apart."

At the Central Presbyterian Church the Rev. Dr. J. A. Worden of Philadelphia said: "Establish a normal department in every Sunday school in the land; then go forth and preach and teach the Gospel to all nations and all the earth." A large number of persons took part in the general discussion of the subject before the meeting, "Normal Training."

In a paper read at the Union Methodist Church, where the subject of the day was "Wider Relations of Missions," the writer expressed the opinion that a too frequent mistake was made in making native churches independpressed the opinion mat a too requent mistake was made in making native churches independent, especially where republicanism shook hands with a different native system. The Ethiopian Church in South Africa the writer cited as one of which it had been said that it was an actual menace to Christianity there.

Dr. G. A. King of London in a paper on "The Willes Balatines of Mission to Discourage and Mission to Discourage."

was an actual menace to Christianity there.
Dr. G. A. King of London in a paper on "The Wider Relations of Missions to Discovery and Geography. Commerce, Colonization and Diplomacy," said:
"It is clear that the mutual relations of missions and diplomacy may be of the greatest benefit to each if they understand each other. Comprehension is essential to cooperation. Too often in the past the missionary's idea of diplomacy has been that it is an organization of hide-bound officialism, administered by persons whose main attitude is an unsympathetic aloofness, whose main occupation is to obstruct promising enterprises and to be absent on a holiday when their interposition is most desirable; while the ambassador thinks of the missionary as a middle class nonenity who ac-

quires a fictitious notoriety by getting murdered or assaulted at inopportune moments."
A colored missionary to Africa, Charles S Morris, dwelt upon the distinctly different treatment accorded to the whitesand the blacks even in the Church, in the missions in South and West Africa. He spoke of the native ministers and the native church members and mission workers as "smarting" under the distinctions. He asserted that the work to be done and the hope of the Church in Africa was by and in the negto race only.

workers as "smarting" under the distinctions He asserted that the work to be done and the hope of the Church in Africa was by and in the negro race only.

"Vernacular Literature" was the subject at the Madison Avenue Reformed Church. The Rev. Dr. H. O. Dwight of Constantinople said:

"Experience in the mission field has rediscovered the power of the press. Missionaries have found new interest in the ability of books to carry truth to places where oral argument would be refused a hearing. The lowest grade of intelligence is that typified by a Bishop of one of the Oriental churches at Constantinople, who wrote to the local papers deploring the decline of religion and attributing the decline to the use of primers in the schools made up of sentences in the modern language, like The dog barks. The cow lows. The Bishop said that primers for the use of the children ought to be made up of the inspiring words of the Psaims in the ancient language, and should bear at the top of every page the ancient prayer, May the Cross help me. Thus, said he, the children will early be taught religious habits.

"A second grade of intelligence has its type in the books prepared by some Roman Catholio missionaries for use as prizes to their pupils. Their contents are stories abounding in moral reflections, but dragging in with violence so great as to excite sympathy laudation of the Church, the religious orders, the Pope, and the whole system of his doctrine.

"There is a third grade of intelligence used in the preparation of books for schools. It has the purpose of making each book a simple, but trusty guide to the principles of the science to which it relates. Nothing requisite to the work is sacrificed, but the Christian personality, and the love of humanity of the writer of school books must be one who makes literature and not mere catalogues of facts out of all that he undertakes."

One of the other speakers said: "There is a daily augmenting number of people in the East, educated in the schools, who demand Western literature, but

One of the other speakers said: "There is a daily augmenting number of people in the East, educated in the schools, who demand Western literature, but who do not desire religious literature, and for these Christian literature must be provided."

One of the speakers in the Chamber Music Hall of the Carnegie building, where the subject was "Medical Training of Natives," expressed the belief that the most successful teachers must be educated in foreign lands, for the people educated at home could not get to know the language of the country of their mission so as to speak it in a way to teach the natives to the best advantage.

The medical missionaries attending the conference have been invited to a reception on Monday next in the Calvary Baptist Church. The reception is fixed for 12:15 o'clock midday.

## EVENING MEETINGS.

Some of the Horrors of India and Africa

For the fourth time since the opening of the Hall was crowded last night from the main floor to the topmost gallery. The place was full half an hour before the time set for the meeting, and that half hour was spent in singing gospel hymns. There were two cornet players and a leader. The meeting was presided over by the Rev. Henry C. Maybie, Secretary of the American Baptist Union. Dr. Lemuel C. Barnes of Pittsburg opened with prayer. The chief paper of the night was read by James B Angell, President of the University of Michigan, and former American Minister to Turkey His subject was "Present Problems in Relation of Missions to governments." Dr. Angell read his paper. In part it was as follows:

"How far should our Government go in securing to our missionaries the enjoyment of their rights and privileges in the prosecution of their work? Can we say any less than this, that, in general, it is our Government's duty to protect missionaries us it protects all other citizens in anything that they have a right to do? How can any discrimination ngainst them be made? They ask for protection only as American citizens, and only in the enjoyment of rights to which they are clearly entitled under treaties or the recognized principles of international law. And this protection no self-respecting Government can refuse them without forfeiting the esteem of its citizens and the respect of foreign States.

"I suppose we shall all agree that we should not make war upon any nation for the sake of carrying Christianity into it. But when missionarles have entered a country under treaty stipulations, and all the resources of diplomacy have proved unavailing to secure them "How far should our Government go in sec

issue at once with the idea that mission schools should be devoted entirely to secular education. He believed firmly that it was the duty of the schools to devote themselves chiefly to secular education. He thought that the old opposition to that was foolish, but he was afraid that now there was a tendency in the schools to go to the other extreme and to exclude religion. This was a sentiment that a large part of the crowd in the hall was waiting to hear and they took their turn at cheering and applauding.

Mr. Thompson was the last of the five-minute speakers, and the missionary hymn was sung.

After the singing the last speaker of the morning the Rev. John W. Conklin, professor of sociology and missions of the Bible Normal College, was introduced. He gave statistics showing the illiteracy of the heathen in India and in other countries and then he talked about the need for normal schools to teach the misprotect them will easily yield to the tempta-tion to infringe on the rights of other citizens. Is it not possible that because our Government has allowed outrages against our missionaries to go on since 1883 in Turkey, highway robbery, brutal assault, destruction of buildings, without any demonstration beyond peaceful and patient argument, that the Ottoman Govern-ment is now proceeding in so high-handed a

without any demonstration beyond peaceful and patient argument, that the Ottoman Government is now proceeding in so high-handed a manner to prevent by false allegations the importation of our flour and our pork?

"We are now rejoicing over the prospect of an 'open door' into China, not only in the sense of that term in the correspondence of the Secretary of State, but also in the larger sense of freer access for trade to all parts of China. We are hoping to build and equip railways for that empire. We therefore need absolute protection for our engineers, mechanics and merchants in the interior of China. Have our business men reflected on the probable consequence to their agents in China of allowing our missionaries to be attacked by mobs? A foreigner is to those mobs a foreigner, whatever his occupation, and they rarely discriminate between the foreign mechant and the foreign teacher. If we allow teachers to be mobbed with impunity we must expect railway builders and merchants to share the same fate.

"The question we are considering is by no means so simple as the critics of missions think. Careful observation will show that our large mercantie interests are likely to be imperilled by our neglect to insist on the rights which citizens of any honorable calling are entitled to under treaties or international law Secondly, a display of force does not necessarily mean war. It is certainly an emphatic mode of making a demand. It may at the worst issue only in reprisals. It often insures the prompt settlement of difficulties which, if allowed to drag on and accumulate, would end in war. Therefore, wisely and opportunely made, a proper demonstration in support of a just demand may obviate the ultimate necessity of war.

"These dilatory Oriental Governments, emprassed by so many difficult problems of

proper demonstration in support of a just demand may obviate the ultimate necessity of war.

"These dilatory Oriental Governments, embarrassed by so many difficult problems of internal administration, do not willingly act except under some pressure. And pressure which is not war, and which will probably not lead to war, can be brought to bear by diplomatic and navai agencies. Our Government was never in so good a condition to pursue such a policy. It has a prestige among Oriental nations before unknown. Its voice, when it speaks with an imperative tone, will now be heard. The question for it is far larger than a missionary question.

"It is of course for our Government to say at what time and by what methods it shall act. It is sometimes wise and even necessary for a Government to postpone seeking a settlement of difficulties with a foreign power, even when it is clear that a settlement is highly desirable. Great exigencies may require delay. We must allow our authorities to decide when and how to proceed. We must exercise the patience which patriotism calls for. But we may be permitted without impropriety to express our desire and our opinion that our Government should find some way to make it absonitely clear to Oriental countries that it intends to secure the protection for all our citizens, including missionaries to which they ase entitled by treaties and by international law."

Dr. Angell continued: "I am glad to see that since this paper was written our Government has taken some action that appears to be appreciated in some degree by the authorities at Constantinople." Immediately there was an outburst of applause, and Dr. Angell had to stop. When he could proceed he said: "I humbly trust that the President and the Secretary of State at Washington, and our Minister o Turkey, will see that promises are not taken for deeds." The applause was renewed.

Bishop Joseph C. Hartzell of Africa, who was have been the second speaker at the meet' ng, sent word that he was unable to attend, and the rest of the evening was taken up with ive-minute addresses. The first was by the v Maurice Phillips, an English missionary assigned to India Dr. Phillips declared that so far as India was concerned, the problem of he relation of the missions to governments was fully settled, and satisfactorily to the missions. The government there, he said, was giving to the missions all the aid that was asked. This had not come, he said, without a contest, for at first the British East India Company had done all that it could to oppose the missionaries and to prevent their getting a foothold, but now the relations were so friendly that the Government gives the missionaries land for schools and monetary help occasionally. The missionary said that the only way to get anything out of any government was to agitate, and it was by agitation that things had been accomplished in India. "Not long ago," said he, "it was the custom to burn the widows on the funeral pyre of the husbands. The missionaries agitated, and that was abolished. Not long ago it was the custom to commit infanticide. The missionaries agiwas giving to the missions all the aid

tated, and that was abolished. Not long ago hundreds cast themselves under the wheels of the Juggernaut and were killed. The missionaries agitated and that custom was abolished. Not long ago the Government managed all the the temples and paid the priests and dancing girls, who are the prostitutes of India, and the missionaries agitated and reform was brought about. Not long ago."

As Mr. Phillips said this "Not long ago," as Mr. Phillips said this "Not long ago," as minute there was laughter and applause all over. Dr. Phillips ooked hurt. When the laughter died out he said again: Not long ago,—"and then there was another roar.

"I don't know whether you want me to stop or go on," said Dr. Phillips. There were mingled cries of "Go on," and more laughting. "Not long ago," said Dr. Phillips, and there was a regular whoop from the audience. When this one died away Dr. Phillips seemed to understand that it was his phrase "Not long ago" that had made the audience laugh and so he dropped it. What he wanted to say was that it was "not long ago" that Christian women were prohibited from wearing clothing around the waist, and the missionaries agitated, and now the women were permitted to dress decently.

Dr. Phillips declared that the Hindoos boasted

women were prohibited from wearing clothing around the waist, and the missionaries agliated, and now the women were permitted to dress decently.

Dr. Phillips declared that the Hindoos boasted of having 33,000,000 gods. He described them as horrible monsters in shape and monsters in morals. "Some of them," said he, have five heads, six arms and eight legs." The e were looks of horror on the faces of some of them have the heads of beasts, and all of them are connected with the animal kingdom." went on Dr. Phillips, and then he said solemnly: "These gods of India have committed every crime that the mind of corrupt men can think of. They are murderers, thieves, liars and drunkards, and shey have so blunted the moral sense of their followers that the poor Hindoos scarcely even feel the difference between truth and lying and between vice and virtue."

The next speaker was Dr. Henry Guinness, a missionary from the Congo. Dr. Guinness, a had been the outrages committed under the Belgian Government in the india rubber trade. "The rubber traffic," said he, "has been forced at the point of the rife. The natives have been forced to provide the rubber; if they didn't bring in enough their villages were burned and they were shot fown. When the Government official himself did not want to commit the outrageous murders he sent out native soldiers. He gave each of them cartridges. He told them that cartridges cost money and that they must not be wasted, and in order to prove that they had not been wasted he demanded of them that they return a human right hand for every cartridge that they took.

"I have myself seen in one day eighty right hands brough back, and the next day seventy. I remember one instance of a woman being driven into town with a basket on her shoulder. She was stopped by one of our woman missionary counted nineteen; the man who was driving the woman flew into a rage; one of the hands

threatened with five years imprisonment if he continued, but he had courage and he did continue, and now outrages are confined to a very limited area, and in most of the Congo region they do not exist. Inside the last few weeks there has been great improvement, and I think now that this dark blot which has rested on Congo civilization is a matter of the past."

Mr. Guinness's narration was listened to with horror, and when he said that he believed the outrages were over, there was great applause. The next and last speaker of the evening was Bishop Ridley of New Caledonia, B. C. Bishop Ridley had some horrors to tell, too, but they were all of the past. He declared that now the 35,000 Indians in northwest Canada were embracing the Christian religion rapidly, and that on the coast, Indian villages had given way to Christian families. The right's meeting was closed with a prayer by the Rev. Dr. Duncan McLaren of Scotland and the singing of the Doxology.

Certain delegates to the Conference have an

Certain delegates to the Conference have an-nounced themselves as opposed to high educa-tion by missionaries on the ground that it is not actual Christianizing work. They were not present at the session held in the Central Pres-byterian Church last night, which discussed "Education and Literature," or if they were they did not make themselves known. Canon W. J. Edmunds of London presided and in the course of his opening remarks said: "One can't have been at this great Congress." course of his opening remarks said:

"One can't have been at this great Congress many hours without discovering that there are not only a great many people here, but a great many opinions. And these opinions are uttered with a sense of great responsibility, because there is always readyand able retorted opposition of their ground is not solid. Now, I have heard much opposition to education by missionaries, but I'm on the other side. I realize that education and iterature are not ends but means; but Almighty God can be approached by many roads, so there must be a place for education and for literature. When I heard yesterday a good man speak slightingly of literature as a means of God's grace I wondered whether we are to be less discerning than our ancestors back in the tenth century, and are to disdain the intellectual stimulus of books. All these the intellectual stimulus of books. All these helps are challenges of the human attention, messengers of the Lord of Hosts."

President George Washburn of Robert Col-

messengers of the Lord of Hosts."

President George Washburn of Robert College was then Introduced to speak an "The Christian College as a Missionary Agency." He said: "Sometimes there is danger that the force of a mission may be diverted too much into this path of higher education. It is a road that grows broader as we go further. Yet I think there are very few who in their hearts deny lithe advantages of broader education by missions. "Robert College was the first of the collegates to stitutions founded by Americans in mission fields and it has served as a model for others. It has now 800 students, representing fifteen different nationalties and almost as many religions. It is not a theological institution and we do not trouble our students even with the results of Higher Criticism. [Laughter.] We are contented to have them read the "lind" without discussing the question whether it was written by Homer or by some other man by the the same name. It is not a sectarian institution and we are not much concerned with the conventional churches and we do not seek to make them. Presbyterians or Congregationalists. We do not even ask them to become Protestants; we stamply seek to make them true Christians, honest, spiritually minded, followers of the Lord Jesus Christ, and we leave them to the primary end of the college to train athletes as seems to be the case with some of your larke institutions to be come protestants; we stamply seek to make them true Christians, honest, spiritually minded, followers of the Lord Jesus Christ, and we leave them to work out their theology for themselves. It is not the primary end of the college to rain athletes as seems to be the case with some of your larke institutions, but we believe inathletics, and our students can play as good a game of football as those in many an American college. We hold that the true object of college education is to make men, to discipline and develop character."

The Rev, Richard Lovett of London was then introduced to speak particularly upon the

make men, to discipline and develop character."

The Rev. Richard Lovett of London was then introduced to speak particularly upon the subject of literature. He said.

With limitless opportunities but very limited means christian missions have done wonders in giving Christian literature to heathen nations. The Church is coming to feel that one of the greatest achievements of the Church in far reaching effect is the production of this literature. In India you cannot to-day trace the work—and enormous, noble, self-sacrificing work it was—of the evangelistic propaganda of Cary's time, but you can find everywhere the effects of the Christian literary work of Cary and his colleagues. I am not decrying the power of evangelistic work. Throughout, the living voice and the printed page, together, have wrought the greatest good. But the mission work of the twentieth century must be done by a press saturated with the spirit of Christ. The achievements of the missionary church in Christian literature do not deserve to be regarded as anything higher than elementary, and I say this in spite of the translations of the Bible into more than two hundred languages. That is all preparatory work. The Church has served its apprenticeship and the great work remains to be done. ning of the Biole into more than two hundred languages. That is all preparatory work. The Church has served its apprenticeship and the great work remains to be done.

One of the great difficulties in missionary work is that there is hardly a society which is prepared to support the work of literary labor. What we vitally need is not transverbated English literature as literature written in the spirit as well as the language of the people whom we wish to reach. Let us drop our haphazard methods and make up our minds that we must spend more money and endeavor in supplying that which we now lack, a really adequate Christian missionary literature. We want to scatter among the heathen nations not only Christian literature that will touch the current of their life, but also the great Christian classics that have become part of the lifeblood of our common Anglo-Saxon race.

After the singing of a hymn Canon Edmunds introduced Dr. Robert Laws of Africa, saving:

"We who come from such centres of civilization as London or Constantinople or Exeter do not reach quite the same dignity as a man who has given his life to the work of Christ in the isolation of the shores of Lake Nyassa. [Applause]

Dr. Laws told of the establishing of the Liv-

plause | Dr. Laws told of the establishing of the Livingstonia Mission, the missionary party, of which he was the head, starting out only a fortinght after Staulev left London on the expedition that resulted in the discovery of the Congo. At that time the map of Central Africa was practically virgin blank. After Dr. Laws had penetrated to the swamps of Lake Nyassa, the bottom of his little steamboat started to fall out. The carpenter had fever, but it was a case of fix up the steamer or stay there and die, so Dr. Laws and the carpenter set to and riveted on the steamer's bottom again. Dr. Laws told of the propagation of the Gospel in interior Africa by translation of parts of the Bible, of hymns and of schoolbooks into the dialect of the natives. In all the schools in the Lake Nyassa region we have taught 16,000 children a day. Sometimes the schools were not permitted to go on.

"When you get the boys," said Dr. Laws "and start to teach them their latters they will attend for two or three days and learn half a dozen letters. Then they're very tired and go home to rest for a week. At the end of that week they've forgotten all the letters except O which perhaps they remember because it is round like the moon. So there is nothing to do but begin all over. After they had attended for a while plause ] Dr. Laws told of the establishing of the Liv-

they would come around and say that reading letters off a blackboard was very hard work and where was the pay. Well, we established a prize system. The ones who learned most got a couple of needles, the next best perhaps two or three pins, which they promptly bent into fish hooks. Then, too, we rewarded them with a few pinches of sait, which is a great delicacy there. The roll book was a hard job. Those boys would change their names without any ceremony and the Tommy of to-day was the Willy of vesterday and would be the Jimmy of to-morrow. So that makes it a far cry to higher education, but we're going ahead. And that education is the greatest aid to our evangelistic work I may preach in a village one Sunday and not be able to get back there for months. I've preached in some places to which I've never contrived to get back yet. In such places we can leave the printed work of God to carry on the work. One boy in a village who can read make a book speak, as they say, will keep up the interest of a whole village and when the missionary comes back he will find them waiting for him with many eager questions which the boy hadn't been able to answer. So the work is perpetuated. It is the natives who will eventually evangelize their fellows.

Dr. Laws was heartily applauded when he sat down and the meeting closed with a few words.

reliows who was heartily applauded when he sat down, and the meeting closed with a few words by Canon Edmunds. Yesterday morning was the first session time since the beginning of the Conterence when there was no meeting at the Central Presbyterian Church. Apparently from force of habit, for there was no statement of a meeting on the programme, fifty or sixty people presented themselves at the church between 10 and 11 o'clock and after waiting about in the lobby and asking each other questions, went over to Carnegie Hall where they found all the seats filled.

# The Programme for To-day.

9.30 A. M.—Carnegie Hall—"Comity and Division of Fields." R. Wardiaw Thompson, secretary of the London Missionary Society, presiding. Devotional service, led by the Rev. J. Fairley Daly, Free Church of Scotland.

There will be a consideration as to whether union and co operation are practicable and desirable, and the London Missionary Society, Present thoral service, led by the Rev. J. Fairley Daly, Pree Church of Scotland.

There will be a consideration as to whether union and co operation are practicable and desirable, and the Rev. H. M. King, D. D., chairman of the American Baptist Missionary Union, will speak on the "Spirit and Limitations of Missionary Comity." A general summary will be given by the Rev. Alexander Sutherland, D. D., secretary of the Missionary Society of the Methodist Church in Canada.

Central Presbyterian Church, Flity-seventh street, west of Seventh avenue—"Woman's Work in Foreign eign Missions." Speakers. Miss Belle H. Bennett, Richmond, Ky., Mrs. Moses Smith, Chicago, Miss A. B. Child, Boston: Mrs. H. C. Campbell, Allegheny City, Pa., Miss Frances B. Hawley, New York, Mrs. E. S. Stracham, Hamilton, Ont. Miss Corinna Shattuck, Turkey, Mrs. J. Howard Taylor, China, Mrs. J. Fairley Daly, Glasgow.

2:30 P. M.—Woman's Mass Meeting, Carnegie Hall. Mrs. J. P. E. Kumler, Pitusburg, chairman. Prayer, Mrs. Henry Foster, Clifton Springs, N. Y.; address of welcome, Mrs. Robert Rose for missionaries, Mrs. Alice Gordon Guilek. Speakers: Mrs. Moses Smith, Chicago, Mrs. Robert Rose for missionaries, Mrs. Alice Gordon Guilek. Speakers: Mrs. Moses Smith, Chicago, Mrs. M. N. Waterbury, Boston, Mrs. W. M. Baird, Corea, Dr. Ida Fay Levering, Miss Irene H. Barnes, Mrs. A. J. Gordon, Boston.

Fifth Avenue Presbyterian Church, Fifty fith street and Fifth avenue—"Co-operation and Division of Fields in Occupied and Unoccupied Territory," Speakers. Dr. Harry Guinness, London, Rev. John W. Butler, D. D., Mexico, Rev. P. P. Haggard, Assam. Central Presbyterian Church, Fifty seventh street, west of Seventh avenue—"Higher Education in Mission Fresses—Their Conduct and Management," "Cooperation in Mission Fresses." Speakers Hubert W. Brown, Mexico A. W. Rudisili, D. D., India: Glibert Meilnosh, China.

8 P. M.—Carnegie Hall—"Woman's Work for Woman, Mrs. J. T. Gracey, Rochester, N. Y., presiding, Prayer by Mrs. Mays Lowe Dick

service prepared for this occasion.

Central Presbyterian Church—"Comity and Division of Fields." Addresses by Alexander Sutherland, D. D., of Toronto, secretary of the Missionary Society of the Methodist Church in Canada: T. W. Pearce of China of the London Missionary Society.

# SIDELIGHTS OF THE CONFERENCE.

nce a considerable number of the delegates have been taken ill. Many of them have felt the change of climate and have succumbed to colds, more or less severe, and this is partrans-oceanic countries. Owing to the wide scattering of the visitors in hotels, large and small, and in boarding houses it is a matter of great track of the various delegates. Yesterday a request was made from the platform that the ill-ness of any delegate or visitor of the Conference

he was staying a long distance from the meeting places he found it almost impossible to get to the meetings early and he had had enough of standing up through the services. As he started to enter with his burden one of the attendants stopped him and politely informed him that chairs in the aisles were not allowed; that the Fire Department regulations forbade. Much crestfallen the ingenious delegate deposited his chair in the Hospitality Committee room, where it did good service, by the way during the morning, and he went inside the auditorium to lean against the wall. When he returned to get his chair he nearly got into trouble on suspicion of trying to carry off the furniture of the committee

Nobody would suspect this particular reverend doctor of being a practical joker, even of the mildest kind. He has an expression of solemn benignity and he stands near the door of the Hospitality Committee's room and does his best with the hundred questions a minute, more or less, that are fired at him. This is one of the things he did yestarday. A little busting missionary nurried up to him and asked where he could get a list of the delegates. The Reverend Doctor said he didn't have one himself, and before he could explain further, his questioner became apparently somewhat excited and declared it a slame that the committee shouldn't have had such a necessary list printed. Now the committee has had a large number of those lists printed but the Reverend Doctor didn't explain this to the excited missionary. He just said very mildly as soon as he got a chance to be neard, and he said it without the quiver or an eyelash. "Over in yonder corner you will find the Congregationalist. It is on sale at the bookstand." The Reverend Doctor said he didn't have one over to the bookstand bustled the little mis over to the bookstand district the first ionary and purchased a copy of the Congressionary attondist. Then he went out on the step o look it over. Twenty minutes later he we till standing on the steps with an unapostol till standing over the page.

glint in his eye furiously ruffling over the page in a futile search for the roster of delegates. She is a visiting delegate from New England and she is staying with a nephew who has ground-floor apartments on the upper West Side. Domestic circumstances prevented her getting here before Tuesday night, to her great grief, as she is a most enthusiastic follower of missionary work, and when she did arrive it

was with the determination that she would miss

nothing of what was going on. But she

oversiept yesterday morning and her first

# We delight in

talking of our fabrics, soft, pelvery in surface; in the refined and beautiful colorings and designs that please the mind and satisfy the taste of appreciative dressers-yet not expensive.

# Burnham & Phillips Eustom Cailoring Only,

Cemple Court Annex, us Dassau St.

# They've Found **Public Favor**

Veronese Biscuit are the toast of American epicures—they've found a permanent place in public favor. Prepared by the best American bakers, baked in the wonderful English ovens, packed in the famous airtight box-and then that delicious flavor that's found in no other baking—they occupy the place of honor on every well-ordered table.

> Is large or small packages at caterers and at grocers.

# Veronese **Biscuit**

glance at the clock showed her that it was nearly half past 9. Breakfast, she decided, she could go without and she dreased hastily with the intention of rushing for the first car as soon as her hasty toilet was finished. She was all dressed except the essential straightening of her bonnet, so she thought, when, glancing from the window, she saw a car approaching. In her native village the cars run only every hour or so, and she didn't stop to think that it is different in New York, but jabbing her bonnet firmly on her head, rushed forth with loud halls. The car stopped. She sprinted across the pavement, hardly noticing in her haste that the cobblestones felt unusually harsh on her feet. The conductor obligingly reached for her, and she lifted her foot to the step. Then with a suppressed shriek she tore her arm from the conductor's grasp and fled back into the house. There was nothing serious the matter with her, but in her hurry she had forgotten to put on her shoes.

"The sergeant says to me when he ent m Out," said the policeman who stands at the entrance to Carnegie Hall while the sessions are in progress, "he says, say he. 'This ain' any snap and don't you forget it.' says he You've got your work before you,' says he It ain't a case of rough house and riot,' h ain't a case of rough house and riot, he says, 'but it's a case of standin' up and havin' questions shot at you,' he says, 'and if you don't know just what part of the block 716 West 338th street is in, and how many guns there is in the Battery and how tail the Obelisk is and what the price of board is at the High-price Hotel, and which church the Rev. Mr. Fifthly preaches in, and how many transfers you have to get to reach Jayhawk avenue. East New York, 'he says, 'then you'd better look he says, then you'd better it up and find out, he says, 'for you'll n it.' And, b'gosh, he knew what he was tal about, all right."

At the morning session vesterday there was one missionary who came on a wheel, and in his bicycle suit he looked a little strange in that gathering. But he was enthusiastic over this city as a wheeling place and after the session he delivered a little lecture upon the subject to some of his friends in the lobby. the subject to some of his friends in the lobby. Until very recently all his bicycling had been done in Japan and the condition of the roads here struck him so forcibly that he expressed an emphatic opinion that the golden streets themselves couldn't be much better for cycling. He had been up since 7 o'clock riding about in Central Park and claimed to have discovered the only way in which a delegate could see something of the city and still attend all the sessions of the conference. So impressed with his eloquence were the listeners that they began to institute inquiries as to the places and prices at which wheels could be rented for a week. Several of them were talking books in the

lobby and mention was made of Kipling. The

missionary from India criticised Kipling on the ground of frivolousness and lack of mora purpose. "But in his earlier stories he certainly knows what he is writing about," he added. "I'd give anything for his knowledge of native character. By the way, do you remember one of his earlier stories about a missionary who taught his converts to weave cloth for clothing out of a sort of nettle fibre? It was called 'The Shirt of Nessus, or something of that sort. Well, that story was based on actual fact and the victim was a missionary in the interior whom I used to know quite well. According to the fragments of the story which came down to us, and from which I suppose Kipling got his idea, the missionary was struck with the possibilities of this fibrous weed and tried it. It isn't a nettle like our American variety that stings at once, but if brought into contact with the skin for any length of time it produces an intolerable irritation. Why the natives didn't warn the missionary of this I don't know; perhaps they thought he could take the curse off the weed. At any rate the cloth was woven and made into very nice suits and dresses by the missionary and his assistant, and the converts of the mission were to wear the garments to church for some special service. They hadn't been in church more than a few minutes when the weed fibre began to assert itself and they rushed out, and like the Gadarene swine, ran down the steep places into the river. It very nearly broke up the missionary regained the confidence of the sufferers. of Nessus,' or something of that sort. Well,

Something had to be done to save the Hospitality Committee rooms in Carnegie Hal from being hopelessly swamped and it was done yesterday when the Conference authoritles decided that no more advertising or pamphlet literature should be received there. Since the committee opened up for work there has been a steady stream of advertisements coming in; mostly book advertisements. Added to this was the output of practically every charitable and religious board with Protestant affiliations in the city and many from outside cities so that there was danger of the place becoming so choked that people couldn't move about in it. The announcement was made about in it. The announcement was made at the morning session yesterday that it would be impossible to receive any more printed matter there except what had already been arranged for in the regular business of the Con-ference. The fact is that the quarters of the committee, commodious as they are, are too small for what is really the central depart-ment of the Conference. It is simply another of the effects of a much greater attendance than the most sanguine promoters of the Con-ference foresaw.

Why doesn't some enterprising street fakir push uptown a cart full of "Guldes to the City of New York?" They are selling a ten-cent guide to the city on Park Row, a thoroughfare whose frequenters are mostly tolerably familiar with the town they live in. Those very little books ought to go like hot cakes on West Fifty-seventh street where the missionaries swarm. There is an unquenchable thirst for metropolitan information in that vicinity, and an energetic guide-book seller up there ought to be able to retire on a competency by the time the Conference is over.

Over in the western lobby of Carnegie Hall entrance is the Conference post office and there gathers every morning a great crowd looking for the mail. Unlike most conventions that settle on this city as a place of meeting this one has no hotel headquarters, and the only centralizing spot for the delegates is the meeting hall. Probably a majority of the delegates came on without having settled on a stopping

letters. Four men were busy at it all yeste morning, and before noon they were or for help while a line waited outside with emplary patience. What makes their heavier is that many commercial conhave availed themselves of the present the delegates to find out their names and all kinds of advertisements to them.

# WESTERN BOOK CONCERN CHARGES Allegations Against the Management of

Jennings Being Investigated. CHICAGO, April 25. The Rev. Dr. H. C. Jennings, publishing agent of the Western Methodist Book Concern, appeared before the Book Committee of the Church this afternoon to answer charges which have been filed against him. The allegations, it is said are of a serious character and it is thought, were preferred at the instigation of friends of Dr Edwin A. Schell, formerly editor and secretary of the Epworth League. They are supposed to charge that the business of the big publishing house has not been conducted as it should have

Owing to the proximity of the General Conference and the serious character of the allega-tions, much attention is being given to the case. The gravity of the situation is added to by the early appearance of the General Book Committee. Mr Jennings has prepared his answers

tee. Mr Jennings has prepared his answers to the charges and they are set forth to the number of almost fifteen pages. He refused to divulge the contents of the document and would not talk for publication.

The opinion among prominent ministers in Chicago is that the charges are the result of personal hostility and that Dr. Jennings will be able to vindicate himself. They say that the charges are signed by friends and constituents of Dr. Schell.

Although the report has created much comment, leading Methodists are sanguine and claim that the book concern never had a more able administration than the present one Since Dr Jennings has filled the chair the annual sales of the concern have been in the neighborhood of \$2,000,000. During the tenure of this régime, the large building at 57 Washington street has been constructed. On the investment the concern now reaps a 5 per cent benefit and has the use of five floors of the structure. Excellent publications have been insued under the management of Mr Jennings, and it is generally considered a banner year in the history of the organization.

# The Rev. I. N. W. Irvine Deposed.

SCRANTON, Pa , April 25. The Rev. Ingram N. W. Irvine, D. D., of Huntingdon, Pa., where he had been rector of St John's Protestant Episcopal Church, and where he was convicted by an ecclesiastical court of conduct that scandalized religion and the Church, was de-posed to-day at St. Luke's Church, this city in the Rev. Ethelbert Talbot, D. D. Bishon of the the Rev. Ethelbert Talbot, D. D., Bishou of the Central Pennsylvania Diocese. He did not are pear before the Bishop. The deposed minister made another effort to have the Lackawana courts interefere in his behalf this mer ing by a temporary injunction. The application was

Bishop McDonnell has made these appoint-Church of the Sacred Heart, rector of t Church of St. Benedict. Joseph at Morris Park L. I.: the Rev. Dr. Frank McCartney, assistant at the Church of the Assumption, rector of the church at Northport, I. I. as the successor of the Rev. Maurice Fitzgerald, who has been transferred to St. Monica's parish, Januarea

The Rev. Dr. G. L. Hunt to Leave Jersey City. The Rev. Dr. George L. Hunt, pastor of the Greenville Baptist Church, Jersey City has resigned to accept a call to the First Baptist Church at Alexandria, Va.

### WU TING FANG AT HARVARD. President Eliot Shows Him the College Grounds and Eutldings.

CAMBRIDGE, Mass., April 25 -Wu Ting Fang, the Chinese Minister, paid a visit to Harvard at noon to-day. He was invited to visit Harvard by President Eliot, so he drove out to Camby President Eliot, so he drove out to Cambridge with Charles S. Hamilin, whose guest his Mr. Wu visited the different parts of the university under the guidance of President Eliot. The private dormatories in the Mount Auburn street district were first seen and then the ath letic fields. In these Mr. Wu was greatly interested. The party then proceeded on foot to the old college vard, where President Eliot pointed out the buildings and told of their history. They went next to Memorial Hall and after that to the cooking department and the bakeries connected with the hall. While the party were passing up the sale the students were equing.

# In the Morning

Duffy's Pure Malt Whiskey. A veritable clixir of life.

Soothing and invigorating, it vitalized and strengthens the entire system. Recu-perates failing mental powers, and adds new life and energy to the overworked body. Unlike other whiskeys, all deleterious sub-stances—including

fusel oil-are entirely eliminated. Over 7,000 physicians prescribe it in their daily practice. See that you get the enuine. Substitutes genuine. Sul are injurious.

All druggists and grocers, \$1.00 a bottle. Send DUFFY MALT WHISH " CO., Rochester, N.Y.